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noted: on pp. 301-302 the derivation of *maona*, the name for an association of Genoese business men, is stated as of uncertain origin and various derivations are noted, but not the one now accepted, *viz.*, from the Arabic *ma'ûnah*—mutual assistance—(Schaube, *Handelsgeschichte der Romanischen Völker*, Munich, 1906, p. 289). This last correction suggests the statement that Mr. Miller is not very much interested in economic history.

There are fifteen illustrations, eight for Monemvasia, four for Boudonitza, and three for Karditza; but only one small and rather unsatisfactory map. In other respects the volume is an excellent piece of book-making. Yet the question remains, whether it will add to the author's deserved reputation.

D. C. MUNRO.

Hinduism and Buddhism: an Historical Sketch. By Sir CHARLES ELIOT, H. M. Ambassador at Tokio. In three volumes. (London: Edward Arnold and Company. 1921. Pp. civ, 345; iii, 322; iv, 513. Set £4 4s.)

SIR CHARLES ELIOT has had a long career as a diplomat and has graced several posts from Washington to Tokio. He has been also, if not a specialist, at least a writer on Finnish, Turkish, and related languages, and has had an opportunity to study at first hand the practical working of Buddhism in Tibet, Cambodia, China, and other haunts of later and modern Buddhism. With a foundation of Sanskrit to start with he has thus been admirably equipped to tell the long story of Buddhism as one who knows it both *ab initio* and from the inside. Naturally, however, in so vast a field he is more competent to relate what he has seen at one point than at another; he is more at home and more original when writing of Buddhism outside India than in describing Indian Buddhism, where, despite his early linguistic training, he feels himself dependent on the work of more recent explorers. His three volumes as a whole therefore are a peculiar mixture of borrowed and individual research. In great part they are valuable chiefly to the general reader who will not know how much of what he reads has been repeated or assimilated from previous books; at the same time they are valuable to the specialist, who will find in them useful additions to his store of knowledge in fields rather remote from his own narrower investigations. In sum, it is difficult to discover for which class of readers these volumes were especially intended, but both classes will gain from a perusal of the whole.

"Hinduism" to the specialist has rather a restricted meaning. It does not include the early Vedic religion nor its philosophic expression in the Upanishads. On the other hand, what it always includes is the later mixture of Aryan and un-Aryan religious ideas and their expression in the Puranas, religious works of the first centuries A. D. Ignoring this, the author of the present voluminous work, after a generous introduction, gives a second introduction by discussing the political history

of India and the Vedic religion, and its deities and sacrifices. In the next two books he recounts the well-known facts of Pali Buddhism and Mahayana Buddhism, and so comes to his first titular subject, Hinduism, disposing of this in less than two hundred pages of analysis of religious philosophy of the Hindu type. Finally, having thus reached the third volume, he devotes nearly all of it to modern Buddhism outside India, but omits a detailed account of the most important of all forms of later Buddhism, that of Japan, because as ambassador at Tokio he regards it as indelicate to discuss the religious aspects of the people to whom he is accredited.

The author seems to realize that he has undertaken too great a task and apologizes in his opening sentences for choosing "a scene unsuited to any canvass which can be prepared at the present day"; his defense is that "wide surveys may sometimes be useful and are needed in the present state of Oriental studies". The reviewer is willing to admit this, but he would have liked to see the matter better distributed, in more even proportion, with less inclusion of outlying subjects, with a fuller account of one of the chief subjects (Hinduism), and with far less repetition, not to speak of inaccuracies. In the first two hundred-odd pages the same note appears three times, on p. xix, p. 20, and p. 132, stating that Vincent Smith has now put back the date of Buddha's death to 554 B. C. or 543 B. C.; the reader is left in doubt which date is correct as the notes do not agree. On p. 333, Elias is Helios and on p. 63 he is a thunder-god. Which is correct? The author habitually writes *karma* but spells the analogous *brahma* with a final n, which is usual but illogical, as both words are of the same class. In Sir Charles's opinion the idea of a god of limitless light is not Hindu but Persian and a god who saves man must have come from over the border. When it is considered that Upanishads declare the godhead to be the glorious sun "whose light all shines after" and that even Pali Buddhism recognized Buddha as a savior-god the iteration of this doubt as to gods of light being Hindu is unfortunate. But the reviewer has many good things to say about this very laudable history and must hasten to mention them, stopping only to object to the author's annoying practice of saying "it has been suggested" without any indication of who has made the suggestion or where it is to be found. Some such statement on the other hand would have been welcomed in any form in some places, if only to show that the author was aware that a certain suggestion had been made. Thus in discussing Buddha's acquaintance with the Atman or soul-doctrine he makes no distinction between the individual soul and the All-Soul, apparently stating that Buddha directed a persistent polemic against the All-Soul doctrine of pantheism. If so, the author is wrong; for the polemic is always against the theory that there is such a thing as an individual soul in a man, and Buddha seems utterly to ignore or be ignorant of the All-Soul doctrine. More important is the opinion expressed on p. 204 of volume I.,

that "Buddhism is as full as or fuller than Christianity of love, self-sacrifice, and thought for others". But love of one's kind to a Buddhist is explicitly declared to be only a step toward complete indifference. Nothing is said, in Buddha's teaching, of faith as an indispensable beginning of the religious life, though faith in Buddha and orthodoxy are demanded of every convert. To say that the Eightfold Path inculcates simply "that the way to be happy is to have a good heart and mind" is to ignore the fact that the "good mind" is only the orthodox mind.

With these few adverse criticisms the reviewer is glad to praise the excellence of the present work in its lucid arrangement and exposition of Pali Buddhism, which occupies about half of the first volume. The second volume gives an admirable account of the rise of the Great Vehicle and its gradual dissociation from the Little (really the "low") Vehicle or Church and except for its insistence on Persian influence is warmly to be commended. Very illuminating is the exposure of how the lower Hindu rites gradually overwhelmed in India what was left there of Buddha's real teaching; how Shaktism and Tantrism ousted all higher thought and substituted eroticism and mummeries of charms and spells for the clean and philosophic ethical system left by the founder. The learned author very properly distinguishes Shaktism (the worship of the female element in a gross materialistic form) from Tantrism, the magical manipulation of spells and diagrams; but he does not sufficiently recognize that later Tantrism has combined with Shaktism, till the former term virtually includes the latter.

In Sir Charles's presentation of "Hinduism" there is little that is novel. There was an excellent opportunity here to describe Hinduism as it is revealed in the Puranas and in daily practice, but the opportunity has been passed by in favor of a presentation of Hindu philosophical systems.

The whole of the third volume of this work is devoted to Buddhism outside India with the exception of fifty pages discussing the vexed question of "mutual influence". The hiatus caused by his omission of a detailed account of Japanese Buddhism is much to be regretted but the author's description of Buddhism in Ceylon, Burma, Siam, and Cambodia is most comprehensive and enlightening, as is his penetrating discussion of the comparative influence of Indian and Mohammedan invasions of Java and the Malay Archipelago. Here too is to be found a thoroughly competent investigation of the religious influences operative just after the Christian era in Central Asia, in which Sir Charles has made use of the recent discoveries on the part of Stein and other explorers. This is perhaps the most valuable part of the whole work, though the account of Chinese and Tibetan Buddhism is also admirable. In the author's opinion, Cambodia was settled from the vicinity of Bijapur in India. It accepted first the school of the Mahayana and then, after the twelfth century, became Hinayist. The influence of China may be suspected in the practice

of identifying the king with a god. It is only in these outlying regions that Buddhism has countenanced the *jus primae noctis* and again only outside India that the Buddhist monks have become military. In 1730, these monks massacred all the Annamites in Cambodia. Sir Charles confutes the notion that China has been a recluse-nation. She used to send out emissaries over all her known world and has always received foreign religions with indifference or eagerness, never refused them admission. Even her Buddhism accepted as part of its canon a work of Sankhya philosophy! There is a good index at the close of the third volume.

E. WASHBURN HOPKINS.

Histoire Générale de la Chine, et de ses Relations avec les Pays Étrangers. Par HENRI CORDIER. In four volumes. (Paris: Paul Geuthner. 1921. Pp. 574; 434; 428; 427. Set 100 fr.)

We have long been in need of a good history of China. There have, of course, been almost numberless works in Chinese, varying in length from the many-volumed Twenty-four Histories (*Érh Shih Ssü Shih*) to much smaller compendiums, and treating either the whole of the history of the country or that of particular dynasties or periods. No other nation is, indeed, so rich in printed historical material covering so long a span of time. All of the important works, however, were produced before China had come into intimate contact with the Occident, and we greatly need a history written by someone, either Chinese or foreign, who will make use of the chief Chinese sources and who will at the same time have the benefit of the point of view of modern historical scholarship in Europe and America and of the perspective that comes with an acquaintance with the history and institutions of the rest of the world and will avail himself of the results of the investigations of European as well as Chinese scholars. No work in Chinese as yet answers this need, and there is a similar dearth in European languages. We have, of course, Mailla's great *Histoire Générale de la Chine*, but most of the volumes of that *magnum opus* followed closely a well-known Chinese work, the *T'ung Chien Kang Mu*, and it has, moreover, long since been out of print. We have in English such works as those by Boulger, Macgowan, Williams, Li Ung Bing, and Pott, and in German such a book as that of Hermann, but these are either too brief or confine themselves to retelling the story as it has been narrated by Chinese scholars.

The time has come, too, when it ought to be possible to write a good history of China. There are accessible the standard Chinese works and much other material in that language, and there has been as well excellent writing on specific periods and problems by Occidental scholars. While the research that it is to be ardently hoped will be made in the next few decades in known Chinese sources and in unexplored archaeological sites will probably necessitate the rewriting of any results that are published